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HISTORY.

"History is a record of truth for the instruction of mankind."

Dr. Blair.

AT the present day, it may be thought superfluous to write a panegyrick upon history, or enlarge upon the wisdom of seizing the treasures it has preserved for ages, the present and future inheritance of mankind. Yet, if we consider the prevailing neglect of historical knowledge, and that too in some persons, who are designed hereafter to fill publick stations, or who actually fill them now, we shall be convinced that there is not less need of enforcing attention to this department of learning, by all the arts of persuasion and panegyrick, than there is of recommending the mathematicks, the classicks, or any branch of science or literature not universally approved and pursued. Nor is the study of history liable to be rendered tiresome and disgusting by frequent recommendations. As long as the diversity and progressive nature of the human mind shall afford place for one novel and original act, or any new modification of actions formerly done, so long this study will be at once ancient and venerable, new and young; and every proper excitement to it, so far from becoming tiresome by repetition, will be the more interesting from having interested before;

the more agreeable to posterity, because it was agreeable to their ancestors.

History is the great augurial book, in which is predicted the fate of nations. Hence the political soothsayer can offer but specious conjectures at best, unless he has turned over the pages of history, and read in the past a transcript of the future.

History endues men with a factitious immortality. It continually adds to their number and wisdom, counteracts the influence of time in producing a contrary diminution, concentrates the experience of the present and of past ages, and directs it to a single point.

History is essential to the statesman. He cannot calculate the probable duration of the constitution he has framed, nor the measure of peace and happiness, which his countrymen may enjoy under it, unless he has remarked the operations of a similar government upon a similar people. History is alike essential to the legislator as distinguished from the statesman. There is no reasoning *a priori* either in law or politicks. Man's natural state is undoubtedly a state of absolute freedom ; and the very notions of law and government imply a sacrifice of some part of the natural liberty of the individual for the good of his neighbours and countrymen. But how much of that liberty he will quietly concede, how large a concession will consist with his private happiness, and how much constraint may be safely imposed, the framer either of laws or governments can determine only by the test of experiment.

The practical lawyer has no less need of historical knowledge. Indeed, the history of his profession, the compilations of precedents, make a part of his prescribed studies, since he has to advert to precedent as often as to equity ; too often likewise we determine what is right and what is wrong by precedent only. But in extraordinary and anom-

alous cases, when the narrow limits of law-reports contain no precedent, to what can the practitioner advert, unless to general history, to the general voice of mankind in all ages upon the great questions of national and individual rights? Will not a comprehensive survey of mankind in their several stages of civilization be likely to throw some light upon such difficult and important cases?

History is necessary to the philosopher. No man's personal observation can sufficiently acquaint him with human nature; and though one employ his whole life in travelling and observation, without some historical knowledge, he can see little more than the influence of climate upon mankind. Time works far greater wonders upon the human mind than variety and change of climate; and the philosopher must have its whole history; by what accidents it emerged from barbarism to sociability and refinement; how it was led to the formation of governments and laws; how it was excited to discovery in the sciences and invention in the arts; what were the causes of its subsequent relapse into barbarism in particular places, with the consequent destruction of the many monuments which genius had erected and dedicated to the pride of the human species; how, after slumbering for ages, it again awoke to a sense of all that is grand and beautiful in its nature, and the proper and dignified objects of its pursuit;—all this it is necessary that the speculative philosopher should know. And the experimental philosopher stands in much the same relation to him in this respect, in which the practical lawyer does to the legislator.

Historical knowledge is very useful to the painter and the poet. Historical painting is perhaps the only kind in which men have attempted to give form and colour to the passions, or under which it would be possible to couch a moral or a tale. All besides is caricature, or imitation of

the few scenes and objects which have fallen under the personal observation of the painter. That history furnishes the poet with his most valuable materials, I suppose no one is ignorant. His plans, his machinery, the incidents he combines, are almost all supplied by history; and without some knowledge of this kind, he would, like the painter, be limited to what he had himself seen; and he could probably not find language to describe even that, without having recourse to this necessary and fruitful source.

I can imagine few situations in life, above the level of him who earns his daily bread by his daily labour, in which historical knowledge is not necessary, very few in which it is not useful, and no situation in life whatever in which it is not pleasing. Let every one therefore, who would be wise or agreeable, diligently attend to the instructive page; but let him who is destined to fill any publick station, who is to harangue in the forum, deliberate in the senate, or hold in trust the liberties of his country in the day of battle, waste out the midnight lamp at the pleasing toil, and rise with the sun to renew his labours, and add new stores to his intellectual wealth.

IMPROVEMENT OF YOUTH.

" Nunc est studendum.....
" Dum loquimur, fugerit invida ætas." HOR.

DR. BLAIR very happily observes, that " if the spring put forth no blossoms, summer will display little beauty, and autumn afford no fruit; so if youth be wasted without improvement, manhood will be contemptible and old age miserable." The illustration and improvement of this sentiment, whose importance no less than its beauty so forcibly strikes the mind, shall receive a few moment of our atten-

tion; and though the experience of age impart none of its sanction to our words, the liberal and ingenuous mind will not for that reason neglect an invitation to diligence and exertion. We will then consider some of the causes of the neglect and misimprovement of that all-important period of our existence, emphatically denominated the "spring of life." And unfortunately, in the threshold of our inquiry, a very unwelcome truth suggests itself; which is, that, as there is no subject in speculation more hackneyed than the improvement of youth, so there is none in practice so little regarded. It would indeed seem evident from the general inattention to the cultivation of our powers in early life and to the momentous concerns of religion, that the neglect and disregard of the most serious truths was in direct proportion to their general diffusion and acknowledged importance. But while the awful scythe of death is levelling with the same stroke the young and the old; while youth and talents, learning and virtue, the tears of bleeding relations and the fond hopes of a sympathizing people can oppose no claims to the indulgence of the destroying angel; while we behold the grave scarcely closed upon one of our companions before it opens to receive another and another, the importance of the subject must occur to every reflecting mind; nor will the want of originality be complained of by our readers, should we submit to their perusal a few reflections on a trite subject.

The most efficient and universally operative cause of the waste of time and of the misimprovement of youth is a disposition to indolence and ease. This habitually operates on the mind of man, is progressive in its effects, and calls for all the energies of his nature to resist its progress and counteract its influence. We are all more or less influenced by momentary feelings and present impressions. For the possession of immediate enjoyment we voluntarily sacrifice

permanent felicity. The thoughtlessness, and inexperience, and impetuosity of youth are peculiarly exposed to the allurements of pleasure, and consequently often become the premature victims of indolence and sloth. The helm of reason is surrendered to the guidance of passion. The wind is fair and the sea smooth. They have never shuddered on the edge of a whirlpool, or trembled at the approach of a tempest. Unaccustomed to the restraints of prudence, and untaught in the lessons of experience, they scorn the rigid maxims of caution. They take no pilot to direct their course. The voice of discretion is an unwelcome monitor to the headstrong rashness of youth. As long as their little bark rides in safety, heedless of the future and forgetful of the past, mirth and jollity usurp the places of caution and care, and pleasure and ease effectually expel vigilance and exertion.

" Fair laughs the morn, and soft the zephyr blows,
" While proudly riding o'er the azure realm,
" In gallant trim the gilded vessel goes,
" Youth on the prow, and pleasure at the helm;
" Regardless of the sweeping whirlwind's sway,
" That, hush'd in grim repose, expects his evening prey."

The pernicious effects of indulging an indolent and slothful disposition are palpable to the mind and body of man. Other habits and tendencies of our nature effect either the one part or the other, singly, of our constitution. But indolence and sloth, while they benumb the body, paralyse the soul; " and by one simultaneous operation emas-
" culate the physical, while they stupify the intellectual
" man." The decay of beauty is the grave of genius, and the finest graces of form, as well as the richest germs of intellect, are at once blasted and destroyed by these deadliest corrosives of the human constitution.

A strong aversion to labour, the consequence of indulg-

ing our indolent and slothful feelings, is another serious obstacle to the improvement and cultivation of our early powers. All men desire fame; all pant alike for distinction. Few however are willing to submit to the labour of attaining preeminence. Yet to hope for distinction without making any effort to attain it; to doze in the lap of indolence, and yet expect the rewards of active exertion and heroick enterprize, is no less than to transform the established laws of nature into the accommodating vehicles of our own licentiousness; to debase and corrupt our moral purity by continued habits of vice and profligacy, and then by a kind of miraculous panacea anticipate a spiritual regeneration. As well might the idle and profligate spendthrift, who, after dissipating a fair inheritance in low sensuality and bestial gratifications, has entailed disease and disgrace on his constitution and character, hope for the luxury of health and the honours and advantages of unsullied fame, as he, who has consumed the morning of his life in idleness and ease, look forward to a meridian of honour and distinction, or an evening of serenity and joy.

As it is impossible that he, who has wasted his youth in debauchery and vice, can ever enjoy the blessing of health and the luxury of unsullied reputation, so he is equally far removed from the high road to distinction, and the region of glory, who neglects to lay a deep foundation in youth on which he may hereafter erect the fair superstructure of the temple of Fame. If the garden is neglected in the spring, if the wheat and the tares are suffered promiscuously to shoot up together, the rank luxuriance of the latter overpowers the more modest growth and exhausts the delicate juices of the former. So if the cultivation of our moral and intellectual faculties be neglected in the seed time of life, and virtues and vices, good and bad principles permitted to blend without distinction in our moral constitution,

our minds become insensibly inflected to errour, and at last immoveably confirmed in vice.

Youth is the seed time of life; the "principium et fons" of our intellectual and moral, no less than of our natural existence. It is the commencement of all those feelings, principles, and habits, which lift man from earth and exalt him to a rank among myriads of celestial spirits, or vilify and degrade him below the meanest reptile that crawls beneath his feet.

> "Fair is the bud his vernal morn brings forth,
> "And fost'ring gales awhile the nursling fan;
> "O smile, ye heavens serene! ye mildews wan,
> "Ye blighting whirlwinds, spare his balmy prime!"

The vast importance, then, of cultivating with assiduity this momentous period of our existence need not, cannot be urged. Indeed, after all that can be said, every ingenuous youth and every idle blockhead will have his way. To reclaim the latter is most commonly a fruitless attempt; but to stimulate and encourage the former is the noble injunction of philanthropy, and felicitous success is generally the reward of disinterested benevolence.

ESSAY ON GOVERNMENT.

IT seems to be necessary to the preservation of the human race on earth, that subordination of various kinds should exist in society. Though sundry metaphysicians of the modern school have held forth lovely descriptions of innate right and natural liberty, yet the individual trial, which has been made to test the truth of their notions has fully demonstrated their falsity, and the impossibility of their practical application. When the doctrines of Voltaire, D'Alembert, and their associates, had been preached and read

long enough in France, to produce, with the aid of civil grievances and political afflictions, a revolution in government, letters, and morals, the plan of democratick liberty and popular insubordination was fully tested. Three constitutions, formed in succession, with gradual approximation to an absolute destitution of power in the constituted authorities, were brought forth, practised, and rejected. It was fully proved that man, however enthusiastick his aspirations for ungoverned liberty, and however dolorous his sighs for unlimited freedom, was made after a fashion, which required the surrender of some rights to secure the rest. It was fully proved that those improvements in government, which had ever taken place, where their progress was not prevented by civil commotions and foreign wars, were not the contrivances of usurping ambition, but the natural result of sound reason and true philosophy. It was fully proved that the political logick, which denied this, which proposed to retrace the steps of civilization, to return to patriarchal simplicity, nay, to simplify nature, and to institute an absolute equality, and total independence of will and action, was utterly fantastick and childish. It was fully proved that, since Adam, not a human being is born into the world, to enjoy a perfect equality with his fellows in privilege, power, and right.*

This last assertion is not new, though perhaps expressed in unusual terms. It is as old as the imbecility of man, and as true as the assertion that he must resort to foreign assistance for protection. History and observation confirm the doctrine. Can you find in the annals of history, can

* Objections may be made to this, as clashing with the republican principle, that all men are born free and equal. But if we grant that society be necessary to the safety of mankind, then is it necessary that the subordinations of society be preserved, and of consequence that every one of its members relinquish a part of his rights.

you point out in the world, can you conceive of a man competent to his own comfortable preservation, by the energies of his own abilites ?

The question what government is best calculated to secure the liberties, effect the happiness, and assert the independence of nations, is of a twofold nature, and admits a twofold consideration.

It is considered first as a metaphysical question, demanding an abstract inquiry into the constitution of man, and the nature of the government best calculated for him, considered as a rational being and a self-determining agent.

It is secondly a question, whose solution depends on the consideration of national differences of character, effects of climate, and of local prejudices, and still more widely, on an investigation of the bias of human judgment, and the passions of the human heart.

Those who have considered the subject in the first of these lights, (except for the purpose of showing it to be delusive,) have generally succeeded in convincing themselves, that government, of any other kind than the veriest democracy, is an imputation on the understanding, an encroachment on the privileges, and an invasion of the rights of the subject. They have said, that the purposes of protection of life and property would be fully answered upon the principle of self-interest, without legal obligation.* They have insisted that the fear of retaliation would be abundantly sufficient to palsy the arm of threatening power, and restrain the violence of hungry cupidity. To such unworthy and illiberal principles have men resorted, to support that system, which pretends to assert the dignity of human nature, and to rely on the majesty of our intellectual capacities. To reason, if reasoning such sophistry can be called, is all that the advocates of such opinions can do. To show the possi-

* Philosophical Dictionary, Soc. Mult.

bility of putting them into actual operation, they can appeal to no recorded state of society; to no refinement of civilization, which might be thought to follow truth, because exalted above errour; to no simplicity of savage life, which might be thought unsophisticated by the prejudices of education. Civilization and improvement have ever brought organised government foremost in their train of amelioration; and the savage island cannot be found in the uttermost recesses of habitation, on the frozen clods of the poles, or the rudest asperities of the ocean, which does not possess the shadow of government.*

Those who have considered the question in the other view, as properly intended to involve the discussion, whether local differences in the climate, origin, popular education, prejudices, and passions of nations require a different form of government for different nations, have entered an extensive field of controversy. By the advocates of an universal government, of a constitution calculated for all nations in every climate, and of all customs, manners, and circumstances, it is urged that almost all national partialities, prejudices, and passions arise from the nature of governments. In fact it is true, that the tincture of a man's feelings is most indelibly infected with the dye of the cradle. The child of Monarchy needs active stimulants to become the republican man; and it is plausibly said, at least, that were all nations governed in the same form, some national prejudices would be forgotten, and some national animosities conciliated. But who could patch up the breaches in the friendship of commercial nations, opened by the collision of rival interests? Who could allay the ranklings of revenge for en-

* The days are past, as some one well observes, when if it were necessary to establish any wild scheme of innovation, an appeal was made to the state of things in the newly discovered islands of the Pacifick. But more perfect discoveries confirm the assertion above.

croached national rights, or invaded territory? These are causes of difference in national attachments which no universal form of government could prevent. An objection against an universal government is likewise found in those varieties of genius, which are dependent on the geography of countries. Those countries which are fit for agricultural pursuits differ in customs and habits from commercial nations, and require different political institutions. Mountains, which produce only "man and steel, the soldier and "his sword," will not bow their obstinate summits to the conciliating sway of mild authority. Power that would be arbitrary and insupportable to the pastoral simplicity of the Italian villages, is only prompt, decisive, and indispensible to the corrupt cities in France and England. So that upon the whole, though an universal government, like an universal language, would be a very curious contrivance, yet we may safely predict that mankind will not be governed by the one, before they speak the other. Leaving then to those, who are fond of the study of the philosophy of politicks, to devise schemes of universal governments, let us briefly discuss the various forms of government that have at different times obtained in the world. And these observations we defer to a future occasion.

POETRY.

PERSIAN ODE OF KHAKANI.

WE have the pleasure of presenting to our readers this day a specimen of Persian poetry. Notwithstanding the ungraceful English dress in which it appears, we hope it will exemplify the same bold enthusiasm which is displayed in its elegant original. Passion is not fastidious in the choice of language to express itself.

The following is the effusion of a celebrated eastern poet, Khakani, who having become suddenly enamoured of a beauteous stranger, and disappointed by the coyness of her behaviour, thus urges his passion :

O TELL me who thou art!
That jasmine bosom, and that ruby face,
That waving cypress' matchless grace,
O tell me who thou art,
With cold, inexorable heart,
With cruel, tyrannizing eye,
And look that kills with agony;
O tell me who thou art!

O tell me who thou art!
For on thy cypress-stature while I've gaz'd,
My soul, to admiration rais'd,
Has wonder'd who thou art!
O deign an answer to impart—
Who breathes that deep, that thrilling sigh,
Whose is that pow'rful, piercing eye?
O tell me who thou art!

O tell me who thou art!
I fear the rose-bud on thy lip that glows,
I fear the faithful index shows
Too plainly what thou art;
Sure it betrays no tender heart,
Since no sweet cane o'erspreads the ground,*
Which hyacinths encircle round;
Then tell me who thou art!

O tell me who thou art!
The magick ease and grace with which you tread,
The wily snares around you spread,
All show me what thou art;

* *Since no sweet cane* &c.] This passage is not rendered with quite so much perspicuity as could be wished. It must be remembered, that the hyacinth is a red flower, and in great esteem among the eastern nations, on account of its delicacy and splendour; and of course is not cultivated in the ordinary gardens, where the cane and more common vegetables flourish. It is therefore the intention of the poet in this place to compare the lips of his mistress to the hyacinth, and from this circumstance to conclude, that she has not a heart within of the mildness and sweetness of the sugar plant. A literal translation may more clearly exhibit the idea of the original:

"From the walks of the garden, bordered with hyacinth, the sweet-
"ness of the sugar-cane is excluded. O *rosebud-lipped*, who art
"thou?"

I feel, I feel the cruel dart,
I die beneath its poignant pain,
Alas! this anguish tells too plain,
What fatal bow thou art.

Yet tell me who thou art;
The brow that bends around thy radiant eye,
Can e'en the effulgent moon outvie;
O tell me who thou art!
Khakani with his life would part,
To hear the sound of that dear name;
O ease this torment, quell this flame,
O tell me who thou art!

VARIETY.

Follow, follow, follow me,
All ye who own bright Pleasure's power;
Ye, who from guilt and cares are free,
Hasten to my blissful bower!
Sweet's the place and sweet the road,
My ever-faithful foll'wers too most sweet;
Then hasten, hasten to my bless'd abode,
Blooming Variety's retreat.
There, while innocuous pleasures court your arms,
Pleasures, which ever-varying cannot cloy,
Variety shall add a thousand charms,
And heighten every quick-succeeding joy.
Then why to follow in my train delay?
Fast flies the life of man, day swiftly urges day.
Follow, follow, follow me,
Pleasure's child, Variety.

Wretched man, avaunt, forbear,—
Who hast thy harass'd soul within,
The poisonous seeds of guilty care,
The sense of unatoned sin!
At length too late thou'lt sadly find,
While "crimes unwhipt of justice" stain the mind,
In vain to pleasures new, new scenes invite;
Dried is each fountain of delight.

Pursued by justest vengeance from above,
In vain from scene to varied scene you range;
In vain from land to land you restless rove;
You shift the clime, the mind you cannot change.
Dark o'er your head the clouds of vengeance lour,
Nor can my charms avert the bursting tempest's power.
Presume not then to follow me,
Pleasure's child, Variety.

You I call, my joys to share,
Whose breasts with noble ardour glow,
To calm the storm of wild despair,
And hush the swelling sigh of woe.
To my dwelling swiftly fly,
Where varying seasons various blessings pour;
Here, the mild zephyrs breathe the gentle sigh,
There, furious whirlwinds roar.
Here, Spring, fair daughter of a rugged sire,
There, flame-attir'd Summer, gay appear;
Here, Autumn rises o'er past Summer's fire,
And there, relentless Winter ends the year.
When each in turn extends a ruling hand,
Nature's whole system bows, and owns the great command.
Follow, follow, follow me,
Pleasure's child, Variety.

Whence is that peculiar grace,
That marks each season as it flies;
When blushes deck sweet natures face,
And when drear Winter's storms arise?
Whence but from my secret power,
That adds new charms to every fleeting hour?
In Love's bright cestus blooming Spring's arr.y'd
In vain, if I refuse my aid.
How great soe'er the pleasures you pursue,
Unless to me your fond entreaties rise,
Alas! too soon they fade upon your view;
Too soon, too soon, the air-fram'd vision dies.—

—Fair goddess, lowly at thy feet we bow;
Thy humble vot'ries we, our charming mistress, thou.
On then, lead, we'll follow thee,
Pleasure's child, Variety.

LINES TO Mrs. ****** ON THE DEATH OF A BELOVED INFANT.

If, upon perusal of the following exquisite little effusion, the public should be ready to exclaim, "Surely Cambridge is the residence of at least "one of the Muses," it will be our duty as well as our sorrow to acknowledge, that its fair authour is not an inhabitant even of this commonwealth.

YOU have seen when the flow'rs of the morn were unclos'd,
On some delicate leaf a sweet dew-drop repos'd ;
Have you mark'd how it trembled, as fearful to stay,
And fled with the beams of the morning away ?
Or ere by the beams of the morn it was drain'd,
'Twas swept by the blast from the leaf it sustain'd.
Have you fancied the floweret in silence has mourn'd,
That the gem its fair bosom no longer adorn'd ?
Oh let not thy memory too deeply review
The scenes, which her pencil will picture too true,
Nor hopelessly grieve, for the joys that are gone,
Nor sigh that they fled like a gem of the morn ;
For though hard is the soil, where thou'rt fated to grow,
And the cold winds of sorrow oft over it blow,
Thou brighter and fairer shalt bloom in a bower,
Where no blasts shall e'er sever the drop from the flower.

ON THE PROBABILITY OF A RETURN OF THE DARK AGES.

WHEN we recollect that the glorious days of Grecian and Roman refinement were succeeded by the gloomy reign of ignorance and superstition ; that after the wide diffusion and long enjoyment of the blessings of the arts and sciences, they were, in the course of a few years, neglected, abolished, and forgotten ; with what anxiety must the philanthropick mind look forward to future ages, and tremble for the fate of posterity? Shall the period again return, when folly and fanaticism shall triumph over learning and wisdom ; when the dominion of chaos and night shall be reestablished, and posterity relapse into ignorance and barbarism ?

This inquiry must excite solicitude in every ingenuous mind. Next to that of ourselves, the fate of our descendants becomes interesting. In order to discover upon what depends the stability of modern refinement and learning, it will be necessary to take a view of their progress in ancient days.

After a lapse of many ages, during which the old world remained ignorant and uncivilized, and man unconscious of his dignity, the arts and sciences began to appear in ancient Greece. They had, at different times, visited various nations of the earth; but cramped by a barbarous reception, or deterred by tyrants, they had withdrawn before their benign influence had been felt, and at last retired to G ce, where they found dispositions more congenial to their nature, and minds more ready to give them a cordial reception.

In Greece, the principles of liberty were imbibed with the sciences; at the appearance of philosophy slavery fled, and Sparta and Athens became a society of refined and learned republicans. The Grecian patriot was brave, independent, a friend of learning and the arts, and a lover of virtue. The progress of science in Italy was similar, if not equally extensive. And though philosophy could not soften the haughty temper of the Roman soldier, yet its influence was felt in their laws and government, and finally produced its invariable effects. At length the arts and sciences were so successfully cultivated, and their good tendency, in meliorating the condition of man, had so long been acknowledged, that though they were confined principally to Greece and Rome, human foresight could never have prognosticated their fall. But, by the decrees of fate, they were once more to suffer exile; the birth places of Socrates and Plato, of Cato and Cicero, were to be polluted by the vile

touch of savages and fanaticks, and the peaceful walks of science, to become the theatre of war and bloodshed.

Learning and the arts, at length, disappeared, leaving the world to darkness, horrour, and despair ; and mankind, sunk to the lowest degree of human debasement by ignorance, superstition, and slavery, slept the long sleep of thirteen hundred years. But the happy period at length arrived, when they should re-appear. They rose where they last set, and man, now weary of domination, and desirous of shaking off that yoke, which had no support but folly and vice, hailed their appearance with exultation and joy. Their renovating influence soon spread from the happy shores of Italy, and at last reached our mother country.

(To be resumed.)

:o:

LIMON.

".....Pratensibus optima.....
" Natura est." HOR.

EARLY PROPHECY OF OUR SAVIOUR.

IN the ten words, which constitute the names of the ten successive patriarchs, enumerated in the fifth chapter of Genesis, reckoning from Adam down to Noah, there is certainly a remarkable coincidence in the significations, which, if it deserve not the attention of the serious, may at least afford some gratification to the fanciful and curious. There is indisputably contained in these words a perfect sentence, which conveys the representation of man's misery by the fall, and his rescue from it by the death of our Lord and Saviour. These are the exact words : " Man placed in " lamentable misery, the blessed God shall descend teach-

"ing that death shall send to the smitten, or miserable, "consolation." It is now our duty to prove that this is a faithful translation.

Respecting the first word אדם, *Adam*, we presume scarce any one is ignorant of its import, and that it signifies in English, *man*. The next, שת, *Seth*, is evidently from the verb שתת, to *place*, *put*, *lay*, *appoint*, &c. and of course cannot but be rendered, *placed*. Enos, the son of Seth, is next in order. His name is thus written in the Hebrew, אנוש. Cocceius says of this word, "pla-"num est, hoc nomen esse adventitium homini a "miseriâ incurabili, in quam cecidit per pecca-"tum;" which sufficiently authorizes us to render it, *in misery*. *Cainan*, קינן, from קין, *lamentari*, θρηνεῖν; hence we translate it, *lamentable*. For a further corroboration, see Jer. ix. 17. למקוננות, rendered in our English version, "for the *mourn-*"*ing* women," &c. The word מהללאל, *Mahala-leel*, is a compound of two; which signify together the *blessed God*. הלל, says a Hebrew lexicographer, "notat prædicationem boni et magnæ vir-"tutis;" the participle מהלל, therefore, cannot be better rendered than by *blessed;* and אל in numerous places signifies *the mighty God*. The son of Mahaleel was Jared, ירד, on which we shall make no comment except by referring the reader to any Hebrew lexicon extant; which will sufficiently prove our correctness in rendering this word, *shall descend, or come*. חנוך, *Enoch*, is a regular participle from the verb חנך, *to initiate*, *train up*. The following sentence illustrates it: חנך לנער על פי דרכו, "*train up* a child in the way he should

" go," &c. Prov. xxii. 6. חנוך, consequently, may well be translated *teaching*. מתושלח, *Methuselah*, is compounded of מות, *death*, and שלח, *to send ;* therefore the whole word signifies *death shall send*, ישלח the future of שלח, suffering a slight transition to ושלח in the composition of the terms. In the word למך, the ל is a prefix; the remaining מך is from מכך, the signification of which word is evidently explained in Ps. cvi. 43, where the word וימכו occurs, and is translated by the Septuagint, *εταπεινωθησαν, attenuati sunt ;* which justifies our למך, *to the smitten or miserable.* As to the word נח, *Noah*, Lamech himself is the best commentator to whom we can at present resort, to authorize us in translating it *comfort* or *consolation.* " Lamech begat a son, and he called his name " *Noah*, saying, this same shall *comfort* us," &c. Gen. v. 29.

Presuming that we have now satisfactorily explained the sentence composed of the above mentioned ten words, we will conclude by presenting the English proper names to our readers in one view, together with their significations, beginning with Adam and tracing them down successively, according to the scripture account, viz.

Adam	man
Seth	placed
Enos	in misery
Cainan	lamentable
Mahalaleel	the blessed God
Jared	shall descend
Enoch	teaching
Methuselah	that death shall send
Lamech	to the afflicted
Noah	consolation.

RUSSIAN BARBARISM.

VOLTAIRE relates a curious instance of the barbarism of Russia, before the reign of the great czar Peter. So late as the seventeenth century, when the other nations of Europe had attained such a height of literary and scientifick knowledge, Russia was overwhelmed with the most degrading ignorance. The subtile sophistry of the schoolmen, which had been banished from the refined parts of Europe, seemed to concentrate its mists in this second Bœotia. This darkness continued till Peter ascended the throne, and taught the world what the genius of one man might effect. Before this æra, which gave Russia a name among civilized nations, a question was publickly discussed, which, from its singular nature and still more singular decision, deserves to be remembered as a monument of her former character. The subject of discussion was, whether an intemperate use of tobacco or of ardent liquors were the more pernicious? After a long and acrimonious dispute, the votary of Bacchus gained the victory, or what was at that time equivalent to it, the last word, by adducing the testimony of scripture in support of his assertions. "Are we not told," said he, "that it is not that which goeth into the mouth, which de-"fileth a man, but that, which cometh out of the mouth, "this defileth a man?" The assembly applauded, and the disputant, by this one overwhelming text of scripture, effectually silenced the advocate of tobacco.

MEDALS.

THERE are few treatises from which an admirer of the Roman poets may derive more pleasure than from Mr. Addison's dialogues on ancient medals. His characteris-

tick delicacy shines throughout, and we are charmed with the taste and aptness, with which he quotes passages from the poets, for the description of medals, or selects medals for the illustration of the poets. His remarks on the usefulness of those medals are confirmed by the use which he himself makes of them; for while some elucidate the most interesting passages in the poets, others are a kind of annals which record the most important political events. If the virtuoso regards them only for their antiquity and their rust, Mr. Addison makes them explain some obscure allusion, or establish some historical fact. A history of the subjugation of kingdoms and of the most important æras is frequently compressed within the narrow limits of a piece of copper or brass; and the rulers of the Roman nation are certainly to be commended for their wisdom, in issuing medals which might answer at the same time the purposes of coin and of a gazette: Thus, as Mr. Addison remarks, a Roman soldier, while counting his money, could read the history of a campaign, or the latest news of the empire.—No one, who loves the Roman poets and takes an interest in the remarkable events of the Roman empire, should omit to peruse this beautiful treatise; and I am sure the classical reader will not fail to recognize in it the taste, and wit, and learning of Addison.

ANCIENT SCHOOL ESTABLISHMENTS.

Extract from the will of Dean COLET, founder of St. Paul's school, and friend of Erasmus.

THE dean's statutes for the regulation of his school present a curious account of the manner in which boys were educated in his time:

"The children shall come to the school in the morning at seven of the clock, both winter and summer, and tarry there until eleven; and return again at one of the clock, and depart at five, &c. In the school, no time in the year they shall use tallow candles in no wise, but only wax candles at the costs of their friends. Also, I will they bring no meat, nor drink, nor bottle, nor use in school no breakfasts, nor drinkings in the time of learning in no wise, &c. I will they use no cock-fightings, nor riding about of victory, nor disputing at Saint Bartholemew, which is but foolish babbling and loss of time." The master is then restricted under the penalty of forty shillings, from granting them a holiday or "remedy," [playday] as it is here called, except the king, an archbishop, or a bishop present in his own person in the school, desire it. The studies for the lads were, "Erasmus' copia et institutum Christiani hominis (composed at the dean's request) Lactantius, Prudentius, Juvencus, Proba, Sedulius, and Baptista Mantuanus, and such others as shall be thought convenient and most to the purpose unto the true Latin speech. All barbary, all corruption, all Latin adulterate, which ignorant blind fools brought into this world, and with the same hath distained and poisoned the old Latin speech and the veray Roman tongue, which in the time of Tully and Sallust, Virgil and Terence, was used: I say that filthiness and all such abusion which the latter blind world brought in, which more rather may be called *blotera-ture* than *literature*, I utterly banish and exclude out of this school.

Knight's Life of Colet.

END OF LIMON.

ELEGIA

PLORANS MORTEM INTEMPESTIVAM

JOSEPHI SAYER HIXON.

CANTUM funeris audio, tristes exequiarum
Atque sonos; videoque dolentem
Congressum, qui jam tardus deducit amicum
Ad limen, nox quò horrida regnat
Atque revertitur ulli nunquam. Linquis et, Hixon,
Tu mortalia nunc adolescens?
Ibis, amice, sacras ad sedes Omnipotentis
Patris? Jamque spiritus ibis,
Quò Cicero Cæsarque, Bacon et maximus heros
Washington? I, vade beatus
Ad cœlum, nam virtus nec doctrina tenebunt
Te nobis; illic bene pollent.
Autem quid doleam? Paulo post tempore et illum
Virtutesque oblivio habebit.
Propterea fleo, quod memini non semper amicum.
Non bonum amorem destruat ætas.
At quid? Amici moesti, parcite, parcite flere;
Nam venit, optatum venit ævum,
Quum surgent omnes è somno, quum glomerentur,
Ut divinâ voce vocati,
In cœlo, et socii socios cognoscere possint.
Si error sit, gratissimus error
Credere, cœlicolæ felices ut meminerint
Cognatos; non immemores sint
Vitæ in terrâ. Non errorem diripe mente;
Decipiar feliciter errans
Nam potiùs, quam noscam, valdèque cruciatus,
Verum. Jam lætamini, amici,
Inde futuri visere dilectum juvenem illum.
Et spes, spes hæc sustineat me;
Te, te quòd videam cœli; gratè memoremus
Omnia, quæ tum facta fuerunt
Et dicta, ut palati per lucos Academi
Nos felices tempus agentes.

.....

Errata. P. 64, l. 13, for "leaf *it* sustain'd," read, leaf *that* sustain'd.
p. 58. note,—for "*Soc.*" read *Loc.*